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second bears the same title as the author's well-known volume, *Die Religion des Veda*, and from the same point of view indicates the character of the Vedic conceptions. The essay on Buddhism directs attention to the close relationship of its fundamental principles (the evil of life, the circle of births, the means of release) to those of the Orphic and Pythagorean movements and Plato. In the explanation of these similarities the author remarks that "we may and must be satisfied with the similarity of historical causes." In the same way he would account for resemblances in literature and institutions between Buddhism and Christianity.—A. W. STRATTON.

*Studia Sinaitica*, No. V: *Apocrypha Sinaitica*. Edited and translated into English by Margaret Dunlop Gibson, M.R.A.S. (London: C. J. Clay & Sons, 1896.) While the original texts in Syriac and Arabic which are here published for the first time will be interesting to scholars, especially to students of the New Testament and of ante-Nicene ecclesiastical history, the translations will be found as entrancing as a good story to all those who love the literature of romance and folklore. For, as the editor remarks in her introduction to the *Preaching of Peter*: "Such tales probably took a similar place within the cloistered fane to the modern religious novel in Puritan families." The Clementine literature receives a valuable contribution in the two Arabic recensions of the *Recognitions* in the *Martyrdom of Clement* and in the *Preaching of Peter* (which is entirely different from that *Kerügma* of which Dobschütz writes in the ninth volume of Harnack's *Texte und Untersuchungen*). The stories of the martyrdom of James and of the preaching and martyrdom of Simon, the son of Cleopas, present some new points for consideration in determining such questions as their relation to the Lord and to each other. The superscription to the *Preaching of Simon* will show this: "This is the preaching of the blessed and holy Simon, son of Cleopas, who was called Jude, which is, being interpreted, Nathaniel, who was called the Zealot, and was bishop in Jerusalem after James the brother of the Lord Jesus the Christ."—R. D. WILSON.

*L'Écriture et le caractère*. Par J. Crépieux-Jamin. (Paris: Felix Alcan, 4<sup>me</sup> éd., 1896, pp. x + 463, fr. 7.50.) This interesting and elaborate attempt to interpret character from handwriting assumes that a relation exists between character and writing similar to that between character and gesture, writing being considered as composed of numerous gestures in miniature. "Graphology rests upon the most securely

established psycho-physiological conclusions; it has its laws, its experimental method, its classification, its technique; it can no longer be justly denied the rank of a science."

Various styles of chirography are reproduced in facsimile, and from an analysis of these, certain signs or characters of writing are determined, and the author attempts to establish a definite relation between these signs and (1) the superiority or inferiority, (2) the intelligence, (3) the moral character, (4) the will, (5) the æsthetic sense, (6) the age, (7) the sex, and (8) the pathological tendencies of the individual. The volume closes with a chapter of instructions to amateurs on the analysis of handwriting.

The collection of autograph letters and signatures is very rich, and of unusual interest to the lover of such matters.—W. I. THOMAS.

*Die Apostelgeschichte St. Lucä in Bibelstunden für die Gemeinde ausgelegt.* Von W. F. Besser. Dritte Auflage. (Halle a. S.: R. Mühlmann, 1896, 3 vols., M. 10.) This is part of an exposition of the entire New Testament in plain language for ordinary readers. Twelve volumes have already appeared. The work has been most cordially welcomed in Germany, and parts of it have achieved a great circulation and have passed through many editions. Though intended for popular reading, and not encumbered with the discussion of critical questions, it is the fruit of scholarly study. Besser writes from the standpoint of a strict Lutheran believer, with much insight, much weighty thought, and much gracious emotion.—FRANKLIN JOHNSON.

*A Man's Value to Society: Studies in Self-Culture and Character.* By Newell Dwight Hillis. (Fleming H. Revell Company, pp. 321, \$1.25.) This is a series of essays or lectures or sermons in which very familiar truths are put in pungent, epigrammatic forms. It discusses "Memory," "Character," "Visions," "The Imagination," and kindred themes, with remarkable profusion of allusion and anecdote. At times it mounts to a height of vision and oracular utterance which reminds us of Emerson, but anon the miscellaneous incidents and exhortations bring us to the level of Samuel Smiles' *Self-Help*. Yet the tense and nervous apothegms in which the work abounds must drive home many a needed truth to the minds of young men.—W. H. P. FAUNCE.

*The Divine Life in Man and Other Sermons.* By Frederick A. Noble, D.D. (Chicago: Fleming H. Revell Company, 1896, pp. 311, cloth, \$1.25.) In this volume of fifteen sermons we have